

A
COAL FROM
THE ALTAR,
TO KINDLE THE
holy fire of Zeale.

In a Sermon preached at a generall
Visitation at Ipswich.

By SAM. WARD Bach. of Divinity.

The third Edition; corrected and much amended.

Θεωλ. ὑμῶν.



LONDON,

Printed by E. G. for Ioyce Macham, widow; and
are so bee sold in Pauls Church-yard,
at the signe of *Tima*. 1628.

3899:79

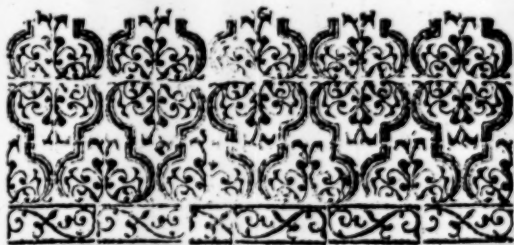
To my reuerend Friend M^r.

SAMUEL WARD.

SIr, your Sermon which I copied partly from your mouth, and partly from your notes, I haue aduentured into the light; encouraged by the approbation, and earnest entreaty of such, whose iudgements you reuerence, and whose loue you embrace: who also haue made bolde heere and there to varie some things, not of any great consequence, if I can iudge. I was loth to smoothe such fire in my brest; but to vent it, to enflame others. If you shall blame me, I know others will thanke mee. What I haue done, is out of Zeale to God and his Church.

Your affectionate friend,

Ambrose Wood.



Reuel. 3. 19. *Be zealous.*



His watch-word of Christ, if it be not now a word in season, I know not when euer it was, or will bee: Would he now vouchsafe to bestow a letter vpon his Church heere on earth; should hee need to alter the tenour of this? which being the last, to the last of the seauen Churches, why may it not (saith an Ancient, vpon this text) typifie the estate of the last Age of his Churches? the coldnesse whereof him selfe hath expressely foretolde. And if God should now send through the earth such surueying Angels as *Za-*

Mat. 24. 12

Be Zealous.

1 Kin. I. I.

charie mentions, chapter 1. Could they returne any other obseruation of their trauailes then theirs ; *The whole world lies in lukewarmnesse* ? which makes mee often in my thoughts proportion these ends of time, to the like period of *Dauids* age, when no cloathes were enough to keepe heate in him. *Faith* I grant is a more radicall, vitall, and necessary grace ; but yet not so wholly out of *grace* with the times, as poore *Zeale* ; which yet if by any meanes it might once againe be reduced into fauour and practice, before Time sets, and bee no more ; I doubt not but Christ would also yet once againe in this euening of the world, come and *Sup* with vs ; A fauour including all other in it.

2

My desire especially is, that this our Iland might take it to it selfe, as well as if it had by name beene directed to it ; what would it hurt vs to make an especiall benefit and vse of it ? Some of our owne, haue so applyed it ; (whether out of their iudgements, or affecti-

ons

Be Zealous.

ons, I say not.) Learned *Fulk* maruels if it were not by a Prophetickall spirit penned for vs : others more resolutely haue made it a singular type of purpose for vs. Their warrant I know not ; especially if it bee true which all trauelliers tell you, *That they finde more zeale at home then abroad.* We are I grant in sundry respects equall to *Laodicea* : Euen the very names thereof, as well the first and oldest in regard of the blessings of God, *Διοσπολις* Gods Darling, as the later in regard of good Lawes and Ciuility, *Laodicea*, How well doe they become vs ? As rich as they, and that in the very same commodity of woolls ; *Abounding as they* with many learned *Zenoes*, & bountifull *Hieroes* ; *Parallel* in all regards ; I would I could say lukewarmnesse excepted. But I must bee a faithfull and true witnesse, and yet this is all I haue to say ; It was, as I conceiue, *Laodicea's* complexion and not her constitution, her practice not her orders, personall lukewarmnesse not legall, which
Christ

Be Zealous.

Christ strikes at That fault I finde in my text; the same I finde in our common Christians, whose spirituall condition, and state is too like the externall situation of our Country, between the Torrid, and the Frigid Zones ; neither hot nor colde : and so like *Laodicea*, that if wee take not warning, or warming, we may, I feare, in time come to be spued out of Gods mouth.

3

For this present assembly of Ministers, could all the choice and time in the world haue better fitted mee then mine ordinarie Lot ? If fire bee set vpon the Beacons, will not the whole Countrey soone be warned and enlightned ?

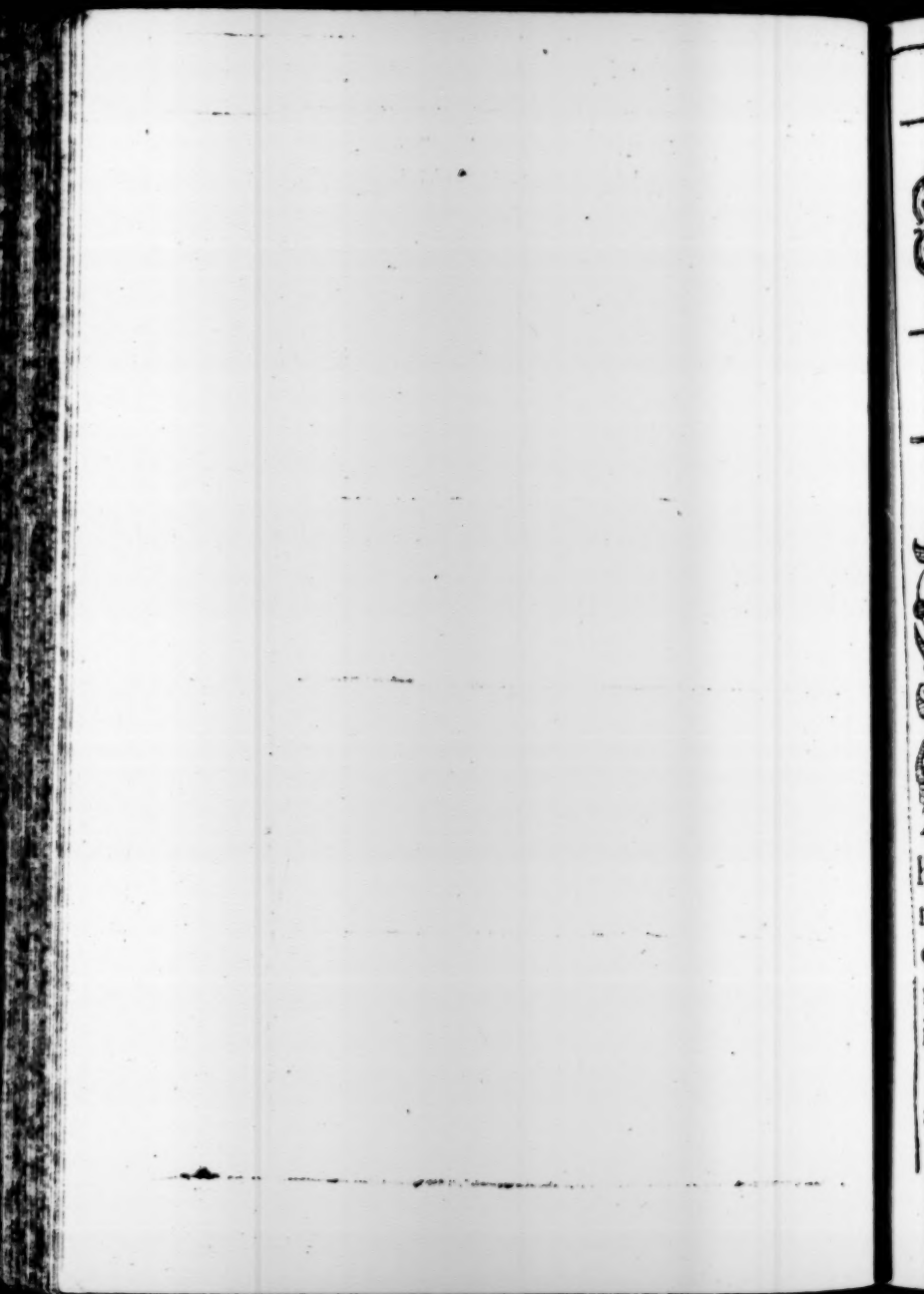
4

For my selfe also, mee thinkes it will better beseeme my yeeres to heat, then to reach my Ancients ; to enkindle their affections, then to enforme their iudgements. And whereas *Paul* bids *Titus* preach zeale with all authoritie; though in mine owne name I craue your patience, and audience, yet in his name that is the first of the creatures,
and

Be Zealous.

and *Amen*, I counsell him that hath an
eare, to heare what the Spirit saith to the
Churches ;

Ζηλωσον, Be Zealous.





A Coale from the Altar.

Reuel. 3. 19. ΖΗΛΩΣΥΝ : Be zealous.



Zeale hath been little practized, lesse studied: this heavenly fire hath euer beene a stranger vpon earth. Few in all ages that haue felt the heat of it, fewer that haue knowne the nature of it. A description will rake it out of the embers of obscurity: and it may be that many when they shall know it better, will better affect it.

2 Zeale hath many counterfets and allies. There are many strange fires which

which hauing sought to carry away the credit of it, haue brought in an ill name vpon it: from these it would bee distinguished.

3 Zeale is euery where spoken against it hath many enemies and few friends: the world can no more abide it, then beasts can the elementary fire, the rebukes of many haue false vpon it, the Diuell weaues cunning lies to bring downe the honour of it Oh that wee could raise and maintaine it, by setting forth the deserued praise of it; and challenge it from the false imputations of such as hate it without a cause.

4 Zeale hath in this our earthly molde, little fuell, much quench-coale; is hardly fired, soone cooled. A good Christian therefore would bee glad to know the Incentiuies and preseruatiues of it, which might enkindle it, en flame it, feed it, and reuiue it when it is going out.

5 Zeale in the worlds opinion, is as common as fire on euery mans hearth,

no

no mans heart without zeale, if euery man might be his owne iudge : If most might be heard there is too much of it ; but the contrary will appear if the right markes bee taken, and the true rules of triall and conuiction bee obserued, and the heart thereby examined.

6 Zeale generally handled will break as lightning in the aire, and seize vpon no subiect : Application must set it on mens harts, and exhortation warme this old and colde age of the world, chiefly this temperate climate of our nation.

First part.

It was sayd of olde, that zeale was an *Intension of loue* : of late, that it is a compound of *loue and anger, or indignation*.

The Ancients aimed right, and shot neere, if not somewhat with the shortest. The moderne well discovered the vse and exercise of more affections, then loue, within the fathome and compasse of zeale ; but in helping that default, went themselues somewhat wide, and
came

came not close to the marke : which I ascribe not to any defect of eye-sight in those sharpe sighted Eagles ; but onely to the want of fixed contemplation. And to speake truth, I haue oft wondered why poore Zeale, a vertue so high in Gods books, could neuer be so much beholding to mens writings as to obtain a iust treatise, which hath beene the lot of many particular vertues of inferiour worth ; a plaine signe of too much vnder-value and neglect.

Hee that shall stedfastly view it, shall finde it not to bee a degree or intension of loue, or any single affection (as the *Schooles* rather confined then refined zeale) neither yet any mixt affection (as the later, rather compounded then comprehended the nature of it) but an *hot temper, higher degree or intension of them all*. As varnish is no one color, but that which giues glosse & lustre to all; So the opposites of zeale, key-coldnes and luke-warmnesse, which by the Law of contraries must bee of the same nature,
are

are no affections, but severall tempers of them all.

Paul warrants this description where hee speakes of the twelue Tribes. They served God with intension or vehemency.

Acts 26.7.

The roote shewes the nature of the branch. Zeale comes of ζ.ω, a word framed of the very sound and hissing noise, which hot coales or burning iron make when they meete with their contrary. In plaine English, zeale is nothing but heate : from whence it is, that zealous men are oft in Scripture sayd to burne in the spirit. ζεωτες πυρρῶται.

Hee that doth moderately or remissly affect any thing, may be stiled *Philemon*, a louer; he that earnestly or extreamely, *Zelotes*, a zealot; who to all the obiects of his affections, is excessiue and passionately disposed, his loue is euer feruent, his desires eager, his delights rauishing, his hopes longing, his hatred deadly, his anger fierce, his griefe deep, his feare terrible. The Hebrewes expresse these Intensions by doubling the word.

B

This

This being the nature of zeale in generall, Christian zeale of which wee desire onely to speake, differs from carnall and worldly, chiefly in the causes and obiects.

It is a spirituall heate wrought in the heart of man by the holy Ghost, improoving the good affections of loue, ioy, hope, &c. for the best seruice and furtherance of Gods glory, with all the appurtenances thereof, his word, his house, his Saints and saluation of soules: vsing the contrarie of hatred, anger, greefe, &c. as so many mastiues to flie vpon the throat of Gods enemies, the Diuell, his Angels, sinne, the world with the lusts thereof. By the vertue wherof a Zealot may runne through all his affections, and with *Dauid*, breath zeale out of euery pipe, after this manner for a taste;

Psalme.
Loue.

How doe I loue thy law (O Lord) more then the hony or the hony-combe, more then thousands of siluer and gold!

Hatred.

Thine enemies I hate with a perfect hatred.
Thy

Thy testimonies are my delight: I reioyce more in them, then they that finde great spoyle, more then in my appoynted food.

Ioy.

Mine eyes gush out riuers of teares. Oh that my head were a fountaine of teares, because they destroy thy Law.

Griefe.

Mine eyes are dimme with wayting: how doe I long for thy saluation?

Hope.

Thy iudgements are terrible, I tremble and quake, &c.

Fears.

Look what pitch of affection the naturall man bestowes vpon his dearest darling, what vnsatiable thirst the couetous worldling vpon his Mammon, the ambitious vpon his honour, the voluptuous vpon his pleasure; the same the Christian striueth in equall, yea, (if possible) farre exceeding tearmes to conuert and conferre vpon God and his worship.

In brieft, to open a little creuise of further light, and to giue a little glimpse of heat: Zeale is to the soule, that which the spirits are to the bodie; wine to the spirits, putting vigour and agility into

them. Whence comes that elegant Antithesis in the Scripture. *Bee not drunke with wine wherein is excesse, but bee filled with the Spirit.*

Ser. 41.
in Can. 49

Christ is sayd to lead his Spouse into the wine-cellar : which Simily Bernard delighting oft to repeat, in two or three Sermons interprets of a speciall measure of zeale inspired into his Church. Thus (saith hee) Christ led his Disciples into the wine cellar on the day of Pentecost ; and filled them, and the house with such zeale as they came forth like Giants refreshed with wine, and seemed to the people as men drunke with new wine.

Acts 2.

It is to the soule, as wings to the foule: this also is a Scripture embleme to picture the Angels with wings, as in the hangings of the Temple, and in the visions of the reuelation, in token of their ardent and zealous execution of Gods will : whence also they haue their name *Seraphim* ; hee maketh his ministers a flame of fire.

Heb. 1. 7.

To

To this fire and these wings, which we in the Lords prayer desire to imitate, there is nothing in vs answerable but our zeale ; as wheelles to the charriot : which makes vs not goe, but runne the wayes of Gods Commandements, and so runne that we may obtaine. As sailes to the ship, and winde to the sailes, to which alludes the phrase so frequent in Scripture, *Plerophoric*.

As courage to the souldier, mettle to the horse, lust to the ground, which makes it bring forth much fruit, yea an hundred fold : viuacity to all creatures. To conclude this, this is that celestiaall fire which was shadowed out vnto vs by that poore element in comparison, and beggarly rudiment, the fire (I meane) of such necessary vse in the law, which rather then it should be wanting, the Lord caused it to descend from heauen, that it might cause the Sacrifices to ascend thither againe, as a sweet incense vnto the Lord, without which no burnt offering was acceptable.

The second part.

But now, as then, there are certaine false fires, abhominable to God, odious to men, dangerous to the *Nadabs* and *Abihues* that meddle with them, bringing thereby coales vpon their owne heads, & ill sauor vpon all their seruices; & not onely so, but that which is worse, an ill report and surmize euen on those that offer the right fire, & serue the Lord in spirit and truth: yet for their sakes is the name of zeale blasphemed all the day long.

Against these, as then, so now seuerer caueats and cleere distinctions must bee laid, lest such as haue not their senses exercised to put a difference, mistake poysonfull weedes for wholesome hearbes, to their owne destruction; and for the sake of the one, reuile the other to the wrong of God and his Saints.

It fares not otherwise with the soule then with the body: besides the natieue & radicall heat, the principall instrument
of

of life, there are aguish and distempered heats, the causes of sicknesse and death.

To discern of those, requires some skill and iudgement : yet a good Empirick, a Christian of experience will giue a shrewd ghesse at them, the easier & the better if he marke these following signes and symptomes, common to all the kinds of false zeale, here also following.

First, they are deeply sicke of the pharisaicall humor, they loue to be seene of men, and say with *Iehu, Come and see how zealous I am for the Lord of bests* : they proclaime their almes with a trumpeter, paint their good deedes vpon Church windowes, engraue their legacies vpon tombes, haue their acts vpon record : Thus, Comets blaze more then fixed Starres. Aguish heats breede flushings, & are more seen in the face, then natural warmth at the heart. Schollers count hiding of Art the best Art : the godly man studies by all meanes how to conceale the one hand from the other, in doing well ; hiding of zeale is the best zeale.

B 4

Secondly,

I
Ostenta-
tion.

Secondly, of *Ahabs* disease exceeding in externall humiliation, affected gestures, passionate sighes, lowdnesse of voyce, odde attires & such like: These know how to rend the garment, hang the head wirth the bulrush, to whip and launce their skinnes with *Baals* Priests; and yet strangers to a wounded spirit: not but that true and hearty zeale doth lift vp the eyes, knocke the breast, dance before the Arke. Therefore this character may deceiue the vnwarie; Let *Ely* take heede of iudging *Hanna's* spirit rashly by the moouing of her lips: yet hypocrites so vsually straine nature and without a cause exceed, and that in publique, and vpon the stage, that for the most part, their actions and affections are palpable: as *Iesuites*, *Cappuchins*, &c. yea in many histrionicall Protestants: Horse-courfers iades will bound, curuet and shew more tricks, then a horse well mettled for the rode or cart.

Thirdly, you may know them by their diligence and curiositie in lighter matters

matters ioyned with omiffion and neglect of greater, wife in circumftance, and careffe in fubftance, tithing mint, ftraining at gnats, &c. In all cheape and eafie duties, prodigall: niggardly & flothfull in the waighty things of the Law: thefe haue at command good words, countenance, yea teares from their eyes, fooner then a farthing from their purfe, hauing this worlds goods, and fee their brother want; thefe fticke vp feathers for the carcafse, beguiling the fimple, couzening the world, but cheefly themfelues.

Fourthly, thefe fires cannot keepe themfelues within their owne hearths, thefe fpirits cannot keepe themfelues within their owne circles. True zeale loues to keepe home, studieth to bee quiet in other mens Diocefes: falfe zeale loues to be gadding, is eagle-ey'd abroad and mole-ey'd at home: Infted of burning bright and fhining cleere; like brinnifh lights, they sparkle & fpet at others, or like ill couched fire-workes let fly on all

⁴
Pragmaticall.

⁵
Censorious.

all sides : onely out of their wisdome they know how to spare *Agag* and the great ones, and bee sure they anger not their great Masters, and meddle with their matches : whereas it is the property of fire that comes from aboue, to spare the yeelding sheath, and melt the resisting mettall, to passe by the lower roofes, and strike the towred pinnacle, as *Nathan, David ; Elias, Ahab ; Iohn, Herod ; Ionas, Nininie ; &c.* Note also in all their proceeding with others, in steede of wholesome seuerity (which rightly zealous men neuer come vnto but by compulsion, and not without compassion of the offender, weeping with *Moses* and *Samuel* ouer the people, beeing sory with the Emperour, that they know how to write sentences of condemnation) These delight in cruelty, the brand of the Malignant Church ; feede their eyes with Massacres, as the Queene-mother. No diet so pleasing to these raue-ning wolues, as the warme blood of the sheepe. These are they that cry fire
and

6.
Cruell.

and fagot, away with them, not worthy to liue, their very mercies are cruelty : especially in their owne cause, they heat the fornace seauen times hotter then in Gods.

Lastly, these Meteors and Vapours haue no constant light, or continued heat (as the fixed starres euer like themselves) but haue onely their aguish fits, & lunatick moods; sometimes in aduersity they are good vnder the rod, as *Pharaoh*, againe in prosperity like the fat kine of *Bashan*, ingratefull and forgetfull: sometimes in prosperity when the sunne of peace shineth on them, & the fauourable influence of great ones, they shoot forth their blade with the corne on the house top, running with the streame, & sayling with the winde; sometimes their zeale depends vpon the life of *Iehoiada*; sometimes on the company of the Prophets: commonly in the beginning they blaze like straw-fire, but in the end goe out in smoake and smother; whereas in their entrance into profession, they gallopped

7
Variable
and incon-
stant.

loped into shewes, and made some girds at hand, they tire, giue in, and end in the flesh, whereas all naturall motions are swiftest toward their end.

The vestall fires were perpetuall, and the fire of the Altar neuer went out. Spices and wefts of these euills may bee found in the sincerest Christians : but they suffer not these dead flies to lie and putrefie in the precious boxes of true zeale ; of all these the Preachers caueat may be construed, *Be not ouer iust*, though it may also admit other interpretations, as after shall appeare.

These are the speciall notes and symptoms of strange fires : the kinds also are many, and might be distributed into many heads ; but I will reduce them into three, which are known by their names.

ῥῥῥῥῥῥ, counterfet Zeale, false fire.

πῥῥῥῥῥῥ, blinde Zeale, smoakie fire, or fooles fire, *ignis fatuus*.

πῥῥῥῥῥῥ, turbulent Zeale, wilde fire.

The first, wanting truth and sincerity, propounds sinister ends.

The

Be not ouer iust
hath 7. ex-
positions.
heere 2. or
3. more
heereafter.

The second, knowledge and discretion, takes wrong wayes.

The third, loue and humility, exceeds measure.

The first abounds amongst subtile & crafty professors, and is to be abhorred and detected.

The second amongst simple & deuout, is to be pitied and directed.

The third amongst passionate and affectionate, and is to bee moderated and corrected.

The first is the meere vizer of zeale, looking asquint one way and tending another ; pretending God and his glory, intending some priuate and sinister end ; first, either of honour and promotion, as *Iehu*, who marched furiously, and his word was the Lord of hosts, but his project was the kingdome.

Secondly, at filthy lucre : as *Demetrius* and his followers, who cried great is *Diana* of Ephesus ; but meant her little siluer shrines. It cannot bee denied, but many such there were, who helped to pull

pull downe the Abbyes; not out of any hatred to those vncleane cages, but to reare their owne houses out of the ruines, and spoyled copes to make cushions. *Iudas* complained of superfluity, but greeued it fell besides his bag: many hold temporalities tithes and glebes, vnlawfull, because they are loth to forgo them: If *Iezabel* proclaime a Fast, let *Naboth* looke to his vine-yard; If the Vsurer & Trades-man frequent Sermons, let the buyer & borrower look to themselves. It is too common a thing to make zeale a lure & stale, to draw customers; a bait of fraud, a net to entrap; with malicious *Doegs*, to make it a stalking horse for reuenge against the Priest, thereby to discharge their gall at Ministers and other Christians, for the omission and commission of such things, as themselves care not for; with the *Strumpet* in the Prouerbs, to wipe their mouthes, and frequent the Sacrifices, that they may be free from suspicion.

All these euils, haue I seene vnder the

the sunne-shine of the Gospell : but by how much, zeale is more glorious then common profession, by so much is dissembled seruency more detestable then vsuall hypocrisie ; yea, no better then diuellish villany & double iniquity: such painted walles and whited sepulchers, the Lord will breake downe.. Let all *Timothies & Nathanaels* learne to descry them, and discard them : The cure of this was deeply forelayd by Christ ; *I counsell thee to buy gold tried in the fire* : all is not gold that glistereth, an image of faith breeds but a shew of zeale ; many seemed to trust in Christ, but Christ would not trust them : but such faith as will abide the fire, brings foorth zeale that will abide the touch-stone.

The second is erroneous or blinde zeale, not according to knowledge, Rom. 10. I beare many deuout Papists witnesse (though I feare the learnedst of them be selfe-condemned) that they haue this zeale, perswading themselues they doe God best seruice, when they
please

please the Diuell most in their will-worship. The same witnesse I beare many *Seperatists*; though I feare most of them be sicke of selfe-conceitednesse, newfanglednesse, and desire of masterhip: for who would not suspect such zeale, which condemnes all reformed Churches, and refuseth communion with such as they themselues confesse to bee Christians, and consequently such as haue communion with Christ? It would greeue a man indeede, to see zeale misplaced, like mettle in a blinde horse; to see men take such paines, and yet fall into the pit. This made *Paul* to wish himselfe *Anathema*, for the sake of such; and yet the multitude and common people, reason thus; Is it possible but these men haue the right? But alas, how should it bee otherwise, when a blinde company will follow a blinde sect-master; This being one property of blinde zeale, a fond admiration and apish imitation of some person, for some excellency they see in him, which so dazles their eyes, that

καὶ ἐξ αὐτῆς.

that they cannot discerne their errorrs
and infirmities, which they oftner in-
herit then their vertues; as appears in
the *Lutberans* and the *Iewes*, that would
sacrifice their children to *Molech*, in imi-
tation of *Abraham*: In these the Diuell
becomes an Angell of light, and playeth
that Dragon, Reuel. 12. powring out
floods of persecution against the
Church, causing deuout men and wo-
men, to raise tragedies, breath out threat-
nings, and persecute without measure;
then these the Diuell hath no better sol-
diers: but when their scales fall from
their eyes, and they come into Gods
tents; God hath none like vnto them.
The cure of this diuinely is forelayd by
Christ also, to buy eye-salue of him;
Angells haue eyes as well as wings to
guide their flight: when the ship is vn-
der saile, and hath the freshest way; it
hath most neede to looke to the sterage,
keep the watch, haue an eye to the Com-
passe and land-marks.

The third kinde is turbulent zeale,

C

called

called by *James* bitter zeale, a kinde of wilde-fire transporting men beyond all bounds and compasse of moderation; proceeding sometime of a weaknesse of nature in men, that haue no stay of their passion, like to Clockes whose springs are broken, and Cities whose walls are down. Zeale is a good seruant, but an ill master: mettle is dangerous in a head-strong horse. And so the Poets (which were the Heathens Prophets) shadowed out the cure of this, in *Minerva's* golden bridle, wherewith she menaged her winged *Pegasus*. Threere is too much of this bitter zeale, of this *Hierapicra*, in all our bookes of controuerfies: but especially there hath been too much in our domesticall warrs; some sonns of *Bichri* haue blowen the trumpet of contention, trumpets of anger; the Churches of God should haue no such custome: Oh that our Churches vnderstood that saying.

In quarrells of this nature *Paul* spends his zeale, not in partaking but in parting

ting the fray, beating downe the weapons on both sides : Who art thou that iudget ? who art thou that condemnest thy brother ? as if hee should say, The matters are not *Tanti*, wee haue made the Diuell too much sport already; who threw in these bones to set vs together by the eares, whilst hee lets in the common Enemy vpon vs. *Charitie*, *Charitie*, is the builder of Churches : Strife about trifles, hath wasted many famous ones, and placed the temples of *Mahomet*, where the golden candle-sticke was wont to stand. Wee pittie the former ages. contending about leauened and vnleauened bread, keeping of Easter, fasting on Sundayes, &c. The future ages, will do the like for vs. Oh that the Lord would put into the hearts both of the gouernours & parties to these quarrells, once to make an end of these Midianitish warrs ; that wee might ioyntly powre out the vials of our zeale vpon the throne of the beast.

Thus haue you heard the errors and

Rom. 14.
10.

counterfets of zeale, through whose sides, and vpon the backe of which, diuers of the malicious world vse to beat those whom it hates, because their workes are better then their owne ; in-inriously concluding, that all Zelots are alike. Thus I haue heard our Marchants complaine, that the set vp blewes haue made strangers loath the rich oaded blewes, onely in request : this is an olde sophisme. True iudgement would teach vs to conclude, that the best druggs haue their adulterates ; the most current coins their slippes ; and that vertue which so many hypocrites put on, to grace themselves withall ; is surely some rare and excellent iewell.

The third part.

The true Zelot, whose feruency is in the spirit, not in shew ; in substance not in circumstance ; for God, not himselfe ; guided by the word, not with humours ; tempered with charity, not with bitternesse : such a mans praise is
of

of God though not of men: such a mans worth cannot bee set forth with the tongues of men and Angells.

Oh that I had so much zeale, as to steep it in it owne liquour; to set it forth in it owne colours, that the Lord would touch my tongue with a coale from his Altar, that I might regaine the decayed credit of it, with the sons of men.

Argu-
ments of
commen-
dation.

It is good to bee zealous in a good things: and is it not best, in the best? or is there any better then God, or the kingdome of heauen? Is it comely what euer we do, to do it with all our might? onely vncomely when wee serue God? Is meane and mediocrity, in all excellent Arts excluded, and onely to be admitted in religion? Were it not better to forbear *Poetry* or *Painting*, then to rime or dawbe? and were it not better to bee of no religion, then to be colde or lukewarme in any? Is it good to be earnest for a friend, & cold for the Lord of hosts? For whom doest thou reserue the top of thy affections? for thy gold? for

I

From
Gods ex-
cellency
whom
zeale only
becomes,
vnworthi-
ly placed
elsewhere.

thy *Herodias*, &c. O yee adulterers and adulteresses, can yee offer God a baser indignity? What ayleth the world? Is it atrayd thinke we, that God can haue too much loue; who in regard of his owne infinite beauty, & the beames he vouchsafeth to cast vpon vs, deserues the best, yea all, and a thousand times more then all? Ought not all the springs and brookes of our affection, to runne into this Maine? may not hee iustly disdaine, that the least Riueret should bee drained another way? that any thing in the world should bee respected before him, equalled with him, or loued out of him, of whom, for whom, and through whom are all things? Who, or what can bee sufficient for him our Maker and Saviour? In other obiects feare excesse: here no extasie is high enough.

2
From his
spirituall
nature.

Consider and reason thus with thy selfe (O man) canst thou brooke a sluggard in thy worke, if thou bee of any spirit thy selfe? is not a slothfull messenger as vinegar to thy teeth, and as smoke

fmoake to thine eyes ? Haft thou any sharpnesse of wit, is not dulnesse tedious vnto thee ? And shall hee that is all spirit (for whom the Angels are slow and colde enough) take pleasure in thy drowzie and heauie seruice ? Doe men choosẽ the forwardest Deere in the heard, and the liueliest Colt in the droue ? and is the backwardest man fittest for God ? Is not all his delight in the quickest and cheerefullest giuers and seruitors ? Euen to *Iudas* he saith, That thou doest, doe quickly ; so odious is dulnesse vnto him : what else moued him to ordaine, that the necke of the consecrated Ass should bee broken, rather then offered vp in sacrifice ; doth God hate the Ass ? or is it not for the sake of the quality of the creature ; which hath euer among the Heathens beene an *Hieroglyphick* of heauinesse and tardity ?

Thirdly, this zeale is so gracious a fauorite with God, that it graces with him all the rest of his graces. Prayer if it bee

C 4

feruent

3
Effects of
zeale.
Reuel. 12.

feruent, preuaileth much : the zealous witnesses had power to shut and open heauen : by this, *Israel* wraisted with God, ouercame, and was called a Prince with God : this strengthened the heart of *Moses* (as *Aaron* and *Hur* supported his hands) till the Lord sayd, Let me alone : this made *Cornelius* his prayer to come into heauen ; whither our coldest fumes can no more ascend, then vapours from the Still, vnlesse there bee fire vnder it : Repentance, a needefull and primary grace, which the Baptist so vrged : but then wee must bee zealous and repent (as my text ioynes them) or else no repentance pleaseth God ; nor are there fruits worthy repentance. Almes and good deeds are sacrifices pleasing to God ; but without zeale, the widowes mites are no better then the rest ; It is the cheerefull loose, that doubleth the gift. Generally, as some mans marke and name, furthereth the sale of his commodity ; so zeale inhanceth all the graces of God. It pittie me for *Laodicea*

dices that lost so much cost ; had as many vertues, did as many duties as other Churches : but for want of this, Christ could not sup with them. Furnish a table with the principallest fare, and daintiest dishes that may be had ; let them be roasted & boyled to the halues, or stand on the table till they bee lukewarme ; what will the guests say ? All that we can doe is but the deede done, vnlesse zeale conferre grace.

Opus operatum.

Fourthly, zeale is the richest euidence of faith, and the cleereſt demonstration of the Spirit : The Baptisme of water, is but a cold prooffe of a mans Christendome ; being common to all comers : but if any bee baptized with fire, the same is sealed vp to the day of Redemption. If any shall say, friend, what doest thou professe a religion without it; how can hee choose but bee stricke dumb ? Can wee suppose worme-wood without bitternesse, a man without reason ? then may wee imagine a religion, and a Christian, without spirit and zeale.

4

*Baptismus
Fluminis &
Fluminis.*

The

The Iesuite saith, I am zealous ; the Separatist, I am zealous ; their plea is more probable, then the lukewarme worldlings, that serue God without life. If the colour bee pale and wan, and the motion insensible, the party is dead or in a swoone ; if good and swift, wee make no question. The zealous Christian is neuer to seeke for a prooffe of his saluation : what makes one Christian differ from another in grace, as starrs doe in glory ; but zeale ? All beleeuers haue a like precious faith : All true Christians haue all graces in their seedes ; but the degrees of them are no way better discerned then by zeale : Men of place distinguish themselues, by glistering pearles : A Christian of degrees shines aboue other in zeale. Comparisons I know are odious to the world, that faine would haue all alike : but the righteous is better then his neighbour : All Christians are the excellent of the earth, the Zelot surmounteth them all, as *Saul* the people by the head

head and shoulders ; hee is euer struiuing to excell and exceede others and himselfe.

One of these is worth a thousand others, one doth the worke of many : which made him speake of *Elisba* in the plurall number, *The horsemen and Charriots of Israel* ; besides his owne worke, hee winns and procures others, makes Profelytes. It is the nature of fire to multiply, one coale kindles another : his worke so shines, that others come in and glorifie God ; maruelling and enquiring what such forwardnesse should meane, concluding with *Nebuchadnezzar*, *Surely the seruants of the most high God.*

These are good Factors and Agents, doing God as good seruice, as Boute-fewes doe the Diuell, and Iesuities the Pope, sparing no cost, nor labour ; and what they cannot doe themselves, they doe by their friends, *Who is on my side, who? &c.*

As for lets and impediments, they
ouer-

ouer-looke and ouer-leape them, as fire passeth from one house to another ; neither is there any standing for any Gods enemies before them : they make ha-uock of their owne and others corruptions. If you will rightly conceiue of *Peters* zeale in conuerting & confounding, you must imagine (saith *Chrysostome*) a man made all of fire walking in stubble. All difficulties are but whetstones of their fortitude. The sluggard saith, *There is a Lyon in the way* ; tell *Samson* & *Dauid* so, they will the rather goe out to meet them. Tell *Nehemiah* of *Samballat*, hee answereth, *Shall such a man as I feare ?* Tell *Caleb* there are *Anakims*, and hee will say, *Let vs goe vpp at once, &c.* Let *Agabus* put off his girdle and binde *Paul*, let him be told in euery City, that bonds await him, hee is not onely ready for bonds, but for death ; tell *Iubentius*, hee must lay downe his life, he is as willing as to lay off his clothes : tell *Luther* of enemies in *Wormes*, hee will goe if all the tiles of the houses were Diuells.

The

The horse neighs at the trumpet ; the
 Leuiathan laughs at the speare. They
 that meane to take the Kingdome of
 God by violence, prouide themselues
 to goe through fire and water, carry
 their liues in their hands, embrace fag-
 gots ; they say to father and mother, *I*
know you not : to carnall Counsellors and
 friendly enemies, *Get you behinde mee*
Sathan. Zeale is as strong as death, hot
 as the coales of Iuniper ; flouds of many
 waters cannot quench it. *Agar, Pro. 30.*
 speakes of foure things, stately in their
 kinde ; I will make bold to add a fift,
 comprehending and excelling them all ;
 namely the zealous Christian, strong
 and bold as the Lyon ; not turning his
 head for any ; as swift as the grey-hound
 in the waies of Gods commandements ;
 in the race to heauen, as nimble as the
 Goat climbing the steepe and craggy
 mountaines of pietie and vertue ; A
 victorious King, ouercoming the world
 and his lusts : *Salomon* in all his royalty,
 is not cloathed like one of these in his
 fiery

fiery Charriot.

To cut off the infinite praises of zeale, let vs heare what honourable testimonies and glorious rewards, it pleaseth God to conferre vpon it ; *Dauids* ruddy complexion and his skill in musique, made him amiable in the eyes of men : but the zeale of his heart, stiled him a man after Gods owne heart ; and the sweet Singer of Israel. *Abraham*, that could finde in his heart to sacrifice his *Isaack*, was called the friend of God. The same vertue denominated *Jacob* a Prince with God. *Elisba*, The Charriots and horse-men. *Paul*, A chosen vessell, &c.

Neither doth God put them off, with names and empty fauours, but vpon these he bestowes his graces : *David* dedicateth his Psalmes to him that excelled : God in dispensing of fauours, obserueth the same rule, to him that ouercommeth will I giue, &c, To him that hath, shall bee giuen. Husbandmen cast their seede vpon the fertilest ground

ground, which returnes it with the greatest interest : God giues most talents to those that improoue them in the best banke. *Ioseph* shall haue a party coloured coat, of all kindes of graces and blessings : And because he knowes this will purchase them hatred and enuy, hee takes them into speciall tuition ; if any will hurt his zealous witnesses, there goeth out a fire out of their mouthes, to deuoure their enemies. A man were better anger all the witches in the world then one of these. If God bring any common iudgements, he sets his seale and *Thau* on their fore-heads, & sprinkles their posts ; snatcheth *Lot* out of the fire (who burneth in zeale, as *Sodom* in lust) as men doe their plate whiles they let the baser stuffe burne. In fine, hee taketh *Enoch* and *Eliab* in triumphant Charriots vp to heauen, and after their labours and toyles, setteth them in speciall Thrones, to rest in glory ; The Apostles in their twelue, the rest in their order, according to their zeale.

Reuel. 12.

Reuel. 7. 3.
Ezek. 9.
Exod. 12.

zeale. And though hee may well reckon the best of these, vnprofitable seruants; yet such congruity (not of merits, but of fauour) it pleaseth him to obserue in crowning his graces, that the most zealous heere, are the most glorious there.

Who would not now wonder, how euer this royall vertue should haue lost it grace with the world; how euer any should admit a low thought of it? But what? shall all the indignity which hell can cast vpon it, make it vile in our eyes? or rather, shall wee not reason from the opposition, as *Tertullian* did of *Nero*: That religion which *Nero* so persecutes, must needs be excellent.

If zeale were not some admirable good, the Diuell and World would not so hate it; yet lest silence should bee thought to baulke some vnanswerable reasons, let vs see how they labour to be madd with reason: Let *Festus* bee the speaker for the rest, for hee speakes what all the rest thinke; you know his madd obiecti-

1 Obiect.
Zeale is
madd, and
makes
men mad.

obiection, and *Pauls* sober answer in that place, and the like, 2 Cor. 5. 13. whether hee bee madd or sober, it is for God and you.

Acts 26. 24
1 Cor.

This text bids vs bee zealous and repent; the word signifies be wise againe, or returne to your wits. The prodigall is sayd to come to himselfe, when he was first heat with this fire. Wee may well answer the world as old men doe young: You thinke vs Christians to bee madd that follow heauen so eargerly; but we know you to bee madd, that run a-madding so after vanity.

A Christian indeed is neuer right, till he seeme to the world to be beside himselfe; Christs owne kindred were afrayd of him. The Apostles are sayd to be full of new wine; besides, with these the world is madd: they runn with *Stephan* like madd men; *Nichodemus* and such as he, neuer offends them.

Acts 2.
Acts. 7.

You know also what *Ahab* laid to the charge of *Eliab*; with the Apologie hee made for himselfe. This is a stale imputa-

2 Obiect.

D

tation

A make-
bare.

Tenter-
den flee-
ple.

3 Obiect.
Proud.

tation in ages. *Haman* accused *Mordechay* and the Jewes of it. The Apostles are sayd to bee troubles of the whole earth. In the Primitiue Church all mutinies and contentions were layd to the Martyrs. True it is, where zeale is, there is opposition, and so consequently troubles: Christ sets this fire on earth, not as an author, but by accident: The theefe is the authour of the fray, though the true man strike neuer so many blowes: but the *Ahabs* of the world, trouble Israel; then, complaine of *Eliab*: The Papists will blow vpp the State, then fater it vpon the Puritans. It is not for any wise man, to belecue the tythe of the tales and slanders, which flie abroad of the zealous: Lewd men would fain strike at all goodnes through their sides.

You may remember also *Eliabs* vncharitable censure of *Dauid*, I know the pride of thine heart. So doe all worldlings measure others by their owne length; if they see any forwardnesse in the

the peaceablest spirit, they ascribe it either to vaine-glory, or couetousnesse; the onely springs that set their wheelles on going: but of this the knower of the hearts must iudge betweene vs.

When slaundering will not serue, then fall they to glauering, cunningly glancing at zeale, whiles they commend the golden meane wherein vertue consists. But Christians, take heede none spoyle you through such Philosophy; or rather Sopistry: for true Philosophy will tell you that the meane wherein vertue is placed, is the middle betwixt two kindes, and not degrees: And it is but meane vertue that loues the meane in their sense.

Oh say they, but some discretion would doe well; It is true, but take withall *Caluins* caueat to *Melancthon*: That he affect not so the name of a moderate man, and listen to such Syrens songs, till he lose his zeale.

I haue obserued, that which the world miscalls discretion, to eat vpp

4 Obiect.
They keep
no meane.

5 Obiect.
Vndiscreet

zeale, as that which they call policy, doth wisdom. As *Ioab* stabbed *Abner*, vnder a colour of friendship : Antichrist vndermineth Christ, by pretending to be his Vicar. The feare of ouer-doing makes most come too short ; of the two extremities, wee should most feare lukewarmnesse : rather let your milke boyle ouer then be raw.

From glauering, they fall to scoffing; yong Saints, will proue but olde Diuels; these hot-spurs will soone runne themselves out of breath. But wee say, such were neuer right bred ; such as prooue falling starres, neuer were ought but meteors ; the other neuer lose light or motion : spirituall motions may be violent and perpetuall.

When none of these will take, they fall to right downe rayling ; these Puritans, these singular fellowes, &c. vnfit for all honest company. I hope the states Puritan, and the common Puritan bee two creatures. For with that staffe the multitude beats all that are better then them-

themselues, & lets fly at all that haue any shew of goodnes. But with that which most call Puritanisme, I desire to worship God. For singularity, Christs calls for it, and presseth & vrgeth it ; What singular thing doe you, or what odde thing doe you ? Shall Gods peculiar people, doe nothing peculiar ? The world thinkes it strange, wee runne not with them into excesses, and doe not as most doe, that wee might escape derision : Iudge you which of these men shall please : I beleene none shall euer please Christ, till they appeare odde, strange and precise men, to the common sort ; and yet neede not bee ouer iust neither Let them that haue tender eares stop them against the charmes of the world, and scornes of *Michol*, vnlesse they were wiser : Let him that hath a right eare, heare what Christ saith to the Churches, *Be zealous.*

The fourth part.

Yea, but by what meanes shall a Christian

Incentiues.

stian attaine this fire, and maintaine it when he hath gotten it.

Say not in thine heart, What *Prometheus* shall ascend into heaven and fetch it thence ; thou mayest fetch it thence by thine owne prayer : as did *Elias* and the Apostles, men of infirmities as well as thy selfe ; pray continually, and instantly : the Lord that breathed first thy soule into thee, will also breath on thy soule : I speake not of miraculous (which was but a type) but of ordinarie inspiration. Prayer and zeale are as water and ice : mutuallly producing each other : when it is once come downe vpon thine altar ; though no water can quench it, yet must it bee preserved fresh, by ordinarie fuell ; especially the Priests lipps must keepe it alieue.

Sermons are bellowes ordained for this purpose. The word read is of diuine vse, but doth not with that motion stirre these coales.

Experience sheweth, the best oration will

will not so much moue as the meanest Orator.

After the sparkles once by these meanes kindled, cherish and feede them by reading the word : Let it dwell richly in thine heart, excite thy dulnesse by spirituall Hymnes. Loue-songs enflame not, lutt, more, then the Song of Songs doth zeale : Reade or sing the 119. Psalme ; and if thou beest not zealous, euery verse will checke thee in thy throat : Meditation is another helpe, approoued by *Isaacks* and *Dauids* practice : An Art lately so taught, as I shall neede onely to poynt at the choyce theames, suiting and furthering this argument. I need not goe far to fetch this fire : I may strike it out of euery word of this Epistle to *Laodicea*. Behold the Lord God, especially thy Lord Christ in his glorious titles and Maiesty ; for so hee beginnes his visions to *Iohn* ; and his Epistles to the Churches , exciting their dull hearts. By such apparitions did hee set on fire the heart of

Moses in the burning bush ; and enflamed *Stephan*, his first Martyr : answerable and proportionable to which, are our serious contemplations. Behold him as one that seeth thee, and knoweth thy workes ; the rouzing preface of all these Letters. *Cæsars* eye made his souldiers prodigall of their blood. The Atheist thinks God takes as much notice of him and his prayers, as hee doth of the humming of Flyes and Bees ; and therefore, no maruell if his seruice bee formall and fashionable. The faithfull Christian by faiths prospectiue sees him at home, and heares him saying, Well done thou good seruant ; which maketh him to worke out his heart. Behold him as the beginning of creatures, especially of the new creature. Oh ! what loue hath hee shewed thee in thy redemption ? out of what misery, into what happinesse, by what a price, to what end ; but that thou shouldest bee zealous of good workes ? Behold him as the faithfull witnesse, that witnessed

sed himselfe for thee a good witnesse,
and heere faithfully counsels thee to fol-
low his patterne. Behold him as a spee-
die and royall rewarder of his follow-
ers. Take thy selfe into paradise, repre-
sent to thy selfe thy crowne, thy throne,
thy white robes ; looke not on the
things that are seene, but on the farre
most excellent wait of glory ; looke
vpon these, and faint if thou canst.
Behold also hee is a consuming fire, a
zealous God, hating lukewarmnesse;
not onely destroying *Sodome* with fire
and brimstone, and prouiding *Tophet*
for his enemies ; but awaking also his
drowzie seruants, by iudgements (as
Absolon Ioab by firing his corne) his
Israelites by fiery serpents : whom hee
loueth, hee chasteneth, and keepeth
them in the fornace of fiery trialls, till
they come to their right temper. Hee
standeth and knocketh : if nothing will
arouze vs, a time will come, when hea-
uen and earth shall burne with fire, and
Christ shall come in flaming fire, to
render

render vengeance with fire vnquenchable. Wee therefore that know the terrour of that day, What manner of persons ought we to bee?

From God turne thine eyes vnto man : set before thee the pillar, and clowde of fiery examples, that haue led vs the way into Canaan. Hee is but a dull Iade that will not follow : The stories of the Scriptures, the liues of the Fathers, the acts and monuments of the Church, haue a speciall vertue for this effect. The very pictures of the fires, and Martyrs, cannot but warme thee. If thou canst meete with any liuing examples, follow them, as they follow Christ, frequent their company : euen *Saul* amongst the Prophets, will prophesie. No bangling hawke, but with a high flyer will mend her pitch : the poorest good companion, will doe thee some good ; when *Silas* came, *Paul* burnt in the spirit : a lesser sticke may fire a biller ; If thou findest none, let the coldnesse of the times heat thee,

as frosts doe the fire ; Let euery indignation make thee zealous, as the dunstery of the Monkes, made *Erasmus* studious : one way to bee rich in times of dearth, is to engrosse a rare commodity, such as zeale is : now, if euer, *they haue destroyed thy Law* ; It is now high time to be zealous.

Consider and emulate the children of this generation, to see how eager euery *Demas* is for worldly promotion. How did that worthy Bilhop disdaine to see an harlot, more curiously to adorne her body vnto sinne and death, then hee could his soule vnto life euerlasting. It angred *Demosthenes* to see a Smith carelier at his anuile, then he was at his deske.

When thou hast thus heat thy selfe, take heede of catching colde againe, as many haue done, and brought their zeale to deaths doore.

This fire may goe out diuers wayes : first by subtraction of fewell ; if a man forbear his accustomed meales, will
not

Zeales extinguishers

not his naturall heat decay ? The *Leuites* that kept Gods watch in the Temple, were charged expressely, morning & euening, if not oftner, to looke to the lights and the fire. Hee that shall forget (at the least) with the *Cursean-bell* in the euening to rake vppe his zeale by prayer, and with the day-bell in the morning to stirre vp & kindle the same, if not oftner with *Daniel*; I cannot conceiue how hee can possibly keepe fire in his heart. Will God blesse such, as bid him not so much as good-morrow and good-euen ?

Hee that shall despise or neglect prophesie, must hee not needes quench the spirit ? haue I not marked glorious professors, who for some farme sake, or other commodities, haue flitted from Ierusalem to Iericho ; where the situation was good, but the waters nought ; and their zeale hath perished, because vision hath failed ?

Such as reade the Bible by fits vpon rainy dayes, not eating the booke with

Iohn,

Iohn, but tasting onely with the tippe of the tongue : Such as meditate by snatches, neuer chewing the cud and digesting their meat, they may happily get a smacking, for discourse and table-talk ; but not enough to keepe soule & life together, much lesse for strength and vigour. Such as forsake the best fellowship, and wax strange to holy assemblies, (as now the manner of many is) how can they but take colde ? Can one coale alone keepe it selfe glowing ?

Though it goe not out for want of matter, yet may it bee put out by sundry accidents ; when it is newly kindled, it may be put out with scoffes and reproaches, if *Peter* take not heede, and fence himselfe well against them ; but if once thoroughly growne, such breath will but spread and encrease it.

It is possible fire may bee oppressed with too much wood, and heat suffocated with too much nourishment : ouermuch prayer, reading, and study, may bee a wearinesse both to flesh and spirit :

rit : but it so rarely happeneth, that I neede not mention it ; and yet the soule hath its satiety. There be some such perchance ouer-nice men in this sense also, who haue not learned that God will haue them mercifull to themselues: It is often smothered for want of vent and exercise. Let such as vse not and expresse not their zeale, bragge of their good hearts ; surely they haue none such, or not like to haue them such. If *Nichodemus* had not buried Christ by day, we might haue feared his zeale had gone out, for all his comming by night.

Yet this is not so ordinary, as to extinguish it by the quench-coale of sinne; grosse sinne euery man knowes will waste the conscience, and make shipwracke of zeale : but I say, the least known euill vnrepented of, is as a theefe in the candle, or an obstruction in the liuer. I feare, *Dauid* serued God but reasonably, till hee published his repentance ; hee that steales his meat, though

pouerty

pouerty tempt him, yet giueth thanks but coldly : zeale and sinne, will soone expell the one or the other out of their subiect ; Can you imagine in the same rooffe, God and Beliall, the Arke and Dagon ? Lastly, and most commonly, forraine heat will extract the inward, and aduentitious heat consume the naturall.

The Sunne will put out the fire ; and so will the loue of the world, the loue of the Father, they cannot stand together in intense degrees, one cannot serue both these masters with such affection as both would haue. Seldome seest thou a man make haste to bee rich, and thriue in religion. Christs message to *Iohn* holds true ; The poore are most forward in receiuing and following the Gospell : as thou louest thy zeale, beware of resoluing to bee rich, lest gaine prooue thy godlinesse ; take heede of ambitious aspiring, lest Courts and great places, prooue illaires for zeale, whither it is as easie to go zealous, as to
returne

returne wise : *Peter* whiles hee warmed his hands, cooled his heart ; Not that greatnesse and zeale cannot agree ; but for that our weaknes many times seuers them. If thou beest willing to die poore in estate, thou mayest the more easily liue rich in grace. *Smyrna*, the poorest of the seuen Candle-stickes, hath the richest price vpon it.

The diligent practise of these courses will make easie the practise of this counsell, *Be zealous, &c.*

The fift part.

1 Obiect.

But heere mee thinke I heare the lukewarme worldling of our times, fume & chafe, and aske what needs all this adoe for zeale, as if all Gods people were not zealous enough.

Answer.

Such as thinke they are, or can bee zealous enough, neede no other conuiction to bee poore, blinde, naked, wretched and pittifull *Laodiceans* : Fire is euer climbing and aspiring higher ; zeale is euer aiming at that which is before ;

fore; carried towards perfection; thinking meanely of that which is past, and already attained, condemning his vnprofitable seruice, as *Caluin* in his last Will: this rule tries full conceited Christians.

What would you haue vs doe? wee
professe, keepe our Church, heare Sermons, as Christians ought to doe. 2 Object.

Affectionate friendship and seruice
is not onely for publike shew and pomp, vpon festiuall dayes, in Chambers of Presence; but for domesticall, ordinary, and priuate vse; to such holy-day and Church retainers, God may well say, Let vs haue some of this zeale at home and apart. Answer.

All affections are most passionate, without a witnesse. Such as whose families, closets, fields, beds, walkes, doctestifie of their worship, as well as temples & synagogues, are right seruitors: God much respects their deuotions; and they haue strong prooffe of the power of godlinesse.

E

Wee

3 Obiect.

Wee would you should know, that wee are such as haue prayer sayd or read in our families and households; or else we say some to our selues at our lying downe, and vprising; and more then that, say you what you will, wee holde more then needs.

Answer.

First, know that zeale knowes no such vnmanerly courses, as to flubber ouer a few prayers, whiles you are dressing and vndressing your selues, as most doe, halfe asleepe, halfe awake; know further, that such as hold onely a certaine stint of daily duties, as malt-horses their pace, or mill-horses their round, out of custome or forme, are far from that mettle which is euer putting forward, growing from strength to strength, and instant in duties, in season, out of season: and this sayes hard to lazy Christians.

4 Obiect.

May not wee goe too far on the right hand?

Answer.

It is true: but liberality baulkes, and feares couetousnesse and niggardize,
more

more a great deale then prodigallity ; so does zeale lukewarmnes and coldnesse, more then too much heate and forwardnesse ; the defect is more opposite and dangerous to some vertues, then the excesse.

Why ? are not some thinke you, too straight laced, that dare not vse their Christian liberty in some recreations ? sware by small oathes, or lend money for reasonable vse ? hath not God left many things indifferent, wherein some shew themselves more nice then wise ?

; Obiect.

Zeale will cut of the right hand, if it cause to offend ; much more to pare the nayles and superfluities : it consumes the strongest, dearest corruptions ; much more will it singe off such haire and drosse as these : If ought be praise worthy, it imbraceth such things ; if any be doubtfull, carrying shew of euill, of ill reporte, it dares not meddle with them ; it feares that some of these are as indifferent, as fornication was among the heathen.

Answer.

6 Obiect.

There are but few such, no not of the better sort, as you speake of.

Answer.

Graunt there bee any, and zealous emulation culleth the highest examples. Such as meane to excell in any Art, trauell to finde out the rarest workemen, purchase the choysest Copies; hee that hath true zeale, will striue to purge himselfe, as Christ is pure.

7 Obiect.

Will you haue vs runne before our neighbours, or liue without example, or company?

Answer.

Cowards and crauens, stand and look who goes first: souldiers of courage will cast lots for the onfet and fore-rank, for desperat seruices, and single combats. Iades will not go without the way be led.

8 Obiect.

So we may soone come to trouble, and danger enough.

Answer.

What daunger can there bee, of an honest, peaceable, religious forwardnesse?

The slug or snaille, puts out the tender

der horne to feele for lets in the way,
and pulsthem in where there is no cause;
so doe the fearfull that shall be without:
but zeale either findes no dangers, or
makes them none; it neither feares to
doe well, or to reprooue ill doers, let
who so will be displeased.

Some indeed care not whome they of-
fend, they are so harsh and fiery, they
can beare with nothing.

Will true Christianity allow vs to
beare with any sinne?

9 Object.

Can tinne, or hot iron choose but
hisse againe, if cold water be cast on it?
can a righteous soule choose but vex it
selfe at open euill? Such Ostriches as
can digest oathes, prophane and filthie
speeches, shew what mettle they haue
for the Lord of hosts; who yet will be
ready enough to offer the challenge, or
stab, for the least disgrace to themselues,
or their mistresse: *Phineas* had rather,
if it were lawfull, fight in Gods quarrels
then his owne.

Answer.

All are not by nature of so hot dispo-

10 Object.

Answer.

sitions, or so fiery-spirited, as others.

If there bee such a dull flegmaticke creature as hath no life nor spirite in any thing hee goes about, or whome nothing will mooue; hee may plead complexion, and yet grace is aboue nature: but the best way is; See euery man compare his deuotion in matters of God, with his spirits and mettle in other affayres, wherein his element or delight lies; if the one equall not the other, the fault is not in nature: the oldest man hath memory enough for his gold, and the coldest constitution heate enough where it likes.

11 Obiect

Well, our harts may bee as good as the best though we cannot shew it.

Answer.

Fire cannot be long smothered, it will either finde a vent, or goe out; zeale will either finde word, or deede, to expresse it selfe withall.

12 Obiect

Answer.

All haue not the gift of vtterance.

Violent affections haue made the dumbe to finde a tongue; If it be lowe water the mille may stand; but abundance

dance of heart will set the wheelles on going What earnest discourfes will vnlearned Mariners make of their voiaiges? Huntf-men of their game, &c.

All haue not ability and meanes : many haue great charges.

13 Obiect

Answer.

Loue and zeale are munificent, make money their feruant, not their mafter : wherefoeuer the heart is enlarged, the hand cannot bee ftraightned ; where the bowells are open, the purfe is not fhut. *Herod* for his pleafure, cares not for halfe his kingdome ; what will not fome Gentle-men giue for hawks and hounds? not onely the poore woman that fpent the rich oyntment on Chrift, the widow that gaue all her fubftance, the conuerts that folde all, and threw all at the feet of the Apoftles, but euen the bounty of the fuperftitious Papifts fhall rife in iudgement againft fuch as profefse a religion, wil giue it good words & countenance ; but bee at no coft with it, and know a cheaper way to faue charge withall.

All haue not fo much leifure to fpend,

14 Obiect

so much time and study, about matters of religion, they haue somewhat else to doe.

Answer.

There are indeede many vanities, which distract and diuide the minde of worldlings; but zeale counts one thing needefull, to which it makes all other veile and stand by. Is there any so good an husband of his time, that will not steale some houre for his pleasure; that cannot spare his God and his soule halfe an houre, morning and euening; that bestowes not idly, as much time as a Sermon or two would take vpp in the weeke? The soule I confesse hath his satiety, as well as the body; but why should we sit on thornes, more at a Sermon then at a Play; thinke the Saboths longer then holi-daies; but for want of zeale? If thou beest not a vaine and wil-ling deceiuer of thy selfe, and others; deale honestly & plainly with thy soule, try thy selfe by these few rules; and if thou iudgeth thy selfe to come short of them, amend and *be zealous.*

The

The sixth part.

Which little round fire-ball coming to hand, as *Dauids* small stone, by ordinary lot, knowing the insufficiency of mine owne ; I pray that God with his arme would scatter it farre and wide into those wilde parts of the world without the pale of Christendome, which lie so frozen and benumbed in their Paganisme, that they feele not the coldnesse of their religions ; as also in those regions that being within the Tropickes of the Church, haue iust so much, and so little heat, as to thinke they haue enough, and neede no more : Cheefly mine affections burne within mee for the good of mine owne Nation, for which I would I had but so much zeale as truely to wish my selfe *Anathema*, vpon condition it had heat sutable to the light. For I must beare it record, it hath knowledge, I would I could say, according to zeale. But the
spirit

spirit, knowing that which is spoken to all to bee in effect as spoken to none, directs mee what I should speake to Churches, to speake to particular Angels. Now the principall in our Church, vnder that Archangell of the couenant, I most willingly acknowledge to bee my Lord the King, as an Angell of light. And why not that very Angell, who by his writing hath begunne to powre out the fift viall vpon the throne of the beast, darkned his Kingdome, caused them to gnaw their tongues for greefe, and blaspheme for the smart of their wounds ; though as yet they will not repent of their errorrs ? The Lord annoynt him more and more with this oyle aboue all the Princes of the earth, that from his head, it may runne downe vpon our skirts ; make him shine in zeale aboue all other starres, to the warming & enlightning of this whole Horizon ; set him vp as a standard for his people ; cloath him with zeale, as with a cloake, to recompence the fury
of

of the aduersaries , that he may strike the Aramites, not three but fūe times till they be confumed ; that he may put the Ammonites vnder the yron ſawes, harrowes, axes, which haue prouoked him as much, as euer they did *Dauid*, 2. Sam. 12. But yet as in the time of the old Testament the custody of the fire and light was the charge of the Priest ; so here I obserue Christ to lay it vpon his Ministers , interpreting his rule by his practise , *Tell the Church, Tell the Angell of the Church* ; honouring that despised office , with that state-ly stile ; intimating the vnion betwene People and Minister , that they should bee as one : what is spoken to the one, is spoken to the other ; not as some, that euer make Clergy and Layty two members , in diuision and opposition ; neither yet as some spirites that lay all leuel , but implying a property , especially in grace and zeale in the Ministers, whom the Preacher calls the master of the assemblies ; that they should exceed

ceede as farre the people, as Angels doe men, and that he will reckon with them for the religion of the people, because colde Priests make bolde sinners; zealous *Iehoiada* may mak *Iehoash* the King zealous, so long as hee liues with him. Wee therefore men and brethren, or rather men and Angels, vpon whom it lies to keepe life and heat in the deuotion of the world, to consume the drosse of vices and heresies, that haue fallen into the sinke of our times; wee that are to make ready our people for the second comming of Christ, is the spirit of *Ely* thinke wee sufficient for vs? What manner of persons ought we to bee, burning in spirit, feruent in prayer, thundring in preaching, shining in life and conuersation? Why is it then my brethren (oh let my plainest rebukes bee the fruits and signes of my best loue to mine owne Tribe; let them not bee as breakings of the head, but as precious balme to those whose honour with the people, I pre-

ferre

ferre to my life) why is it that some of vs pray so rarely and so coldly in priuate (the euills of our times will not out but by frequent fasting and feruent prayer) in publique so briefly, so perfunctorily, and feebly, that wee scarce haue any witnesses of what wee say? Why are there yet remaining any Mutes amongst vs? Why are ther any troupes that dare speake against often or zealous preaching? Doth not *PAUL* adiure vs before him that shall iudge the elect Angels, that we preach instantly, in season, and out of season? Reade wee the commentaries of that text, or let the practise of Ancients expound it; and tell mee if euer old or new interpreted that charge, of bare reading, of quarterly, or monethly, yea, or of once on the Sabbath preaching onely, as if that were fully sufficient, without endeavoring or desiring any more. If alwaies often preaching bee prating, what meant the practise I say, not onely of *caluin*, and *Beza* but of *Chrysostome*,

Basil

Basil, *Ambrose* with other of the Fathers, preaching euery day in the weeke, some of them twise in the weeke, none of them so seldome, as such would bear the world in hand. What meant sundry ancient Councells, (the eleuenth of *Tolet* in Spaine) yea euen of Trent it selfe, to excite the torpor of the Bilhoppes of their times, as their Canons speake, enioyning frequent preaching, calling for more then almost any man is able to performe?

But heere I may turne reproofing into reioycing, that preaching is growne in any better fashion and grace with our times, by royall and reuerend, both examples and countenance: only I wish that euery *Archippus* may fulfill his Ministry, be instant and constant in preaching. *Salomon* the older, and wiser hee grew, the more hee taught the people, sharpened his goads, and fastned his nailes; whereas many amongst vs are so wise in their youth, as to affect the foolishnes of preaching;

but

but in their dotage, Ease slayes the
foole; when the doore is oyled, it leaues
creaking; they must then fall to make
much of themselves, till contrary with
the Prophet they cry out, My fatnesse,
my fatnesse, my belly, my belly; so fa-
uouring their lungs, that they will bee
sure neuer to die of *Dauids* consump-
tion of zeale; let such preach, say they,
that want liuings: and if for shame they
preach at all, it must bee rarely and ea-
sily, for breaking of their winde (my
meaning is not to tax such, whom
God disinables by weaknesse of body;
or such as recompence their rarity
with industry, as *Perkins*, &c.) and yet
forsooth these thinke they may iustly
challenge, and weare the double honor
of countenance and maintenance; I
maruell with what right, or with what
face, so long as there remaineth expresse
Canon of Scripture, bequeathing it to
those, that toyle in word and doctrine.
Neither will zeale set vs on worke one-
ly to preach, or to preach often to a-
uoyd

uoyd the infamy of bare readers ; but it will teach vs to preach painefully, and that in the euidence and demonstration, not so much of art, or nature, as of the spirit and grace ; regarding onely, that the people know Christ and him crucified ; not caring whether they know what wee haue read, how many quotations our memory will carry leuell, how roundly wee can vtter our minde in new minted words, in like sounding, idle, vaine, and offensive *Paronomasies* ; I blush to fall into the least touch of that kinde : yet at once to shew and reprove that childish folly, It is a vaine of vaine preaching, turning sound preaching into a sound of preaching, tickling mens cares, like a tinkling cymball, feeding them, *ἡδυσμαστος καὶ οὐκ ἐδυσμαστος*, spoyling the plaine song, with descant and diuision : what is this but to shew our owne leuitie and want of true Art ; indeede affecting such a dancing, piperly and effeminate eloquence (as *Tully*, *Demosthenes*, or any

Mas

Masculine Oratour would scorne) in steade of that diuine powerfull delierie, which becommeth him, that speakes the Oracles of God. If euer wee meane to doe any good, wee must exhort and reprocue, with all vehemency and authority ; lifting vpp our voyce as a trumpet , as the sonnes of thunder ; pearcing their eares, witnessing, strining and contending, according to our gift whatsoener it bee, to manifest our affections, that wee may worke vpon the people ; which all the Art in the world will not teach vs to doe : onely zeale at the heart will naturally produce it, without straining or affecting. If God require the heart as well as the head ; why should wee not labour to moue the affections, as well as enforme the iudgement? There is a doctrinall, and as some tearme it, a Doctorly kinde of preaching, which is admired of some that vnderstand it not ; of others that could be content with the Masse againe, because it was gentle, and had no teeth in

F

it.

it. And such Sermons I haue sometimes heard, for matter voyd of exception, but so deliuered, as if one were acting a part, or saying a lesson by heart. It hath called to minde a song which sometimes I haue met withall, excellently composed, full of sweet ayre, surely and truely sung ; but with flat and dead voyces without spirit, which hath marred the musique : Of such a Sermon and Preacher, the Countrey-mans verdict did well, that said, this man may bee a great scholler, but hee wants beetle and wedges to heaw our knotted timber withall, our greene wood will not burn vnlesse it be better blown; you shall sometimes see an excellent horse of shape and colour, hauing many of those markes *De Bartas* describes in *Caines* supposed horse ; which yet wanting mettle hath beene of little worth, and lesse vse. If there were no other Preachers then these, which hold themselues the onely profound and learned Preachers, I muse what should be-

become of conuersion of soules, which they that couet, must come with the spirit of *Elias*, to turne the hearts of the fathers to their children, I may in truth, and I hope with modesty speake with the Preacher, that in obseruing I haue obserued, and haue found, that diuers great Clarkes haue had but little fruit of their ministry; but hardly any truly zealous man of God (though of lesser gifts) but haue had much comfort of their labours, in their owne and bordering parishes, being in this likened by *Gregorie*, to the yron on the Smiths anuile sparkling round about. And if for this any bordering neighbours, whose cold labours worke not the like successe, shall accuse them of some kinde (I know not what) of policie in bewitching the people; they may well reply, Behold our zealous affections are our charmes, and zeale all our witchcraft, as *Latimer* well answered one that accused the people of partiality, for not affecting him that preached

ched one of his printed Sermons, that hee had indeede his Sticke, but wanted his Rosen; meaning his zealous manner of preaching and liuing, without which last, all the former will doe but little good, if a good ensample of life accompany not their doctrine, as lightning doth thunder. For there are some (I speake it with sorrow of heart) that seeme to haue fire in their preaching, but carry water in their life; being notoriously proud, couetous, or debauched, stained with odious vices. Let vs heare the summe of all. Doe wee loue Christ more then ordinary? would wee giue prooffe of our trebble loue to him? Let vs then seele his flocke with a trebble zeale, expressed in our prayer, preaching and liuing: Let vs make it appeare to the consciences of all, that the top of our ambition is Gods glory: and that wee preferre the winning of soules, to the winning of the world.

This title of Angels why may it not also be extended to Magistrates, as well

as

as that higher stile, of Gods ; Sure I am, that the scarlet robe of zeale would exceeding well become them. *Iethro* maketh it their prime and essentiall character ; God and *Moses*, their onely and sole, in the charge and commission to *Iehoshuah* so oft repeated; *Onely be of good courage*. And if *David* were now to repen his Psalmes ; I thinke hee might alter the forme of his counsell, and say, *Bee zealous yee Rulers and Iudges of the world*, and not wise and politike: or rather vnder the tearmes of wisdom, hee comprehends indeede the zeale wee call for, the most now adayes being *Gallio's*, wise onely for the matters of the Common-wealth ; not hauing a sparke of that spirit which was in *Phineas*, *Daniel*, and *Nehemias*, &c. for the Lord of hosts, or to his Lawes and Commandements; as if God had made Magistrates keepers onely of the second Table, gouernours of men, and not of Christians ; guardians onely of ciuill societies, and not of his Church, and shepheards also

of his flocke. Are Idolatries, blasphemies, prophaning of Saboths, no sinns? Why then either haue not the lawes force and strength enough in them (as sometime wee are answered when wee complaine) or why are they not executed for the suppressing of these raging sinns? are not all they punished with death in the Scriptures, as well as breaches of the second table? Blood I leaue to the malignant Church, and admire clemency in Rulers, as much as any; but yet I know the prophane dissolutenesse of the times, requires a three stringed whipp of seuerity to purge our *Augcan* stable of the foule abuses, whipt often with penns and tongues, but spared by them that beare the sword (a man may say of many Gouvernours) altogether in vaine for matters of religion. Are not kings of the earth charg'd to render double to the bloody strumper of Rome? Why then doth the hurtfull pittie of our times imbolden and increase their numbers? *Laodicea* it selte, I doubt not, for

for matters of mine and thine, had (as their name imports) good ciuill Iustice and Iusticers ; but what was God the neerer for it ? doth hee not threaten for all that to spue them out of his mouth ? shall hee not curse those that doe his worke negligently, fearfully & partially ? Our times complaine of two speciall canker wormes of Iustice, which eat vp zeale in Magistrates. The first is *Couetousnesse*, which makes men of place to transgresse for a morsell of bread ; the zeale of their owne houses consumes the zeale of Gods house : The building of great houses, keeping of great houses, and matching with great houses, raising and leauing of great houses behinde them, makes them so rauenous, that they deuoure so much, as choakes all their zeale ; which would teach them to shake their laps of bribes, and scorne to accept gifts, though men would augment them for the peruerting of iudgement. The other is *Cowardize* and *Fearfulness* : which how vnfit, and base a qua-

lity did *Nehemiah* thinke it for a man of his place ? no better then shynesse in a fore-horse, whose eyes men fence on both sides, that they may lead the way, and goe without starting ; vnto which, zeale is answerable in Magistrates, causing them onely to see him that is inuisible, without casting a squint eye at men ; to sing to God onely of iudgement and mercy, without tuning their songs to mans eare ; to walke in the perfect way, without turning, either to the right or left hand for feare of fauour. Oh that there were such an heart in our leaders ; how easily would our people follow ! what a spring-tide of zeale should wee haue, if the Sunne and Moone would cast out a benigne aspect vpon them ! Doth it not flourish in all those shires and townes, where the Word and Sword doe ioyntly cherish it ? In others which are the greatest number, how doth it languish and wane away, and hang downe the head ? where is it in diuerse places of the land to bee seene ? I
had

had almost sayd in my haste and heat, there is none that hath zeale, no not one, there is no courage for the truth; but that I remember that *Eliab* was checked for ouer-shooting himselfe in his too short and quicke computation. I hope the Lord hath his fifties amongst vs, though but thinn sowne in comparison of the swarmes of professed Recusants, and Church-Papists, of prophane Atheists, key-cold worldlings, and lukewarme professors. The bodies of our many seuerall Congregations, yea euen of the better sort, whereunto haue they beene likened by our separated aduersaries; but vnto the Prophet *Hosea* his cake, halfe baked vpon the hearth, hauing one side, that is, the one side to the world-ward, in publique seruice, scorched a little and browned ouer; but the inside to God-ward, in priuate, and family-duties, no better then dough; many of them making indeede some shew, as the out-landish fruits that are plashed vpon our walls, but
wanting

wanting heat neuer come to maturity. If wee should make good their resemblances, how then should wee please the stomacke of God ? who hath indeede brooked and borne vs a long time, I doubt but wamblingly. How neare were wee going in 88. and in the powder treason ? Doe we thinke he will euer digest vs, in the temper wee are in ? which (to confesse the truth of the fashionable Christian) what is it but a state of neutrality, indifferency, or such a mediocrity, as will iust serue the time, satisfie Law, or stand with reputation of neighbours ? beyond which, if any step a little forward, do not the rest hunt vpon the stop ? If there hap to breake out a sparkle of zeale in any one house in a parish ; is not the whole towne in an vprore, as when the bells ring awke euery man brings his bucket to the quenching of this fire ? If hell bee in an Ale-house, who cryes out of it ? & as for our Sundayes Church-seruice, which is all that God gets at our hands ; ~~how~~
per-

perfunctorily, and fashionably is it slubbered ouer ; how are his Saboths made the voyder and dung-hill for all refuse businesse, diuided betweene the Church and the Ale-house, the May-pole commonly beguiling the Pulpit ? What man would not spue to see God thus worshipped ? This want of deuotion makes the foule mouthed Papists to spet at vs : this want of reformation, makes the queasie-stomacked Brownists cast themselves out of the Church ; and shall God alwayes suffer the land to beare vs ? But behold, he standes at the doore & knocks, by treasons, by plagues, by the hammer of dearths, discontents, fires, inundations, especially by the word ; his locks are wet with waiting. Oh before hee shake off the dust of his feet against vs, and turne to some other nation more worthy, let vs open the doore, that hee may come in and sup with vs ; if hee loue vs, hee will purge vs, and scoure vs, by one chastizement or other : if hee haue no pleasure in vs, hee cannot but vnburthen his

his stomacke of vs ; If all the land besides should turne the deafe eare, yet let mee entreat and charge you of my flock to heare his voyce, & be zealous. Since my comming amongst you, I haue handled some bookes of the olde Testament, the Epistles to the Romanes, to the Hebrewes, of Saint *James*, *Peter*, and *Iohn*, out of them taught the doctrine of the Law, of Faith, Loue and good Workes: now in the choyce of this Epistle of Christ to *Laodicea*, my desire was to boyle vp the former to their iust temper: in which worke I can willingly bee content to spend my strength, and dayes, if God see it fit. I cannot be a better sacrifice then to God, and for you, if I wasse my selfe, so you may haue light & heat; what else is the end of my life? God hath giuen you a name, your zeale is gone abroad, & I hope you haue many names among you; the Lord encrease their number and zeale. If but one of vs this day, shall open this doore of his heart with *Iehoshuah*, let others chuse, I and my house

house will serue the Lord more zealously then heeretofore ; neither I nor hee shall haue lost our labours. A lively picture casts the eye vpon euery one that comes neere it : such is the word with whom, and with which we haue to do ; Let him that is now colde, grow colder & colder ; but let him that hath an eare, heare what hath beene sayd to the Churches ; and be zealous and amend.

The Lord giue vs not onely vnderstanding, but zeale in all things : he baptize vs with fire : hee breath on vs, and inspire into vs the spirit of life & power, &c. So shall wee runn the wayes of his commandements.

FINIS.